



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Notices.

Judges and Ruth.

Judges and Ruth. By Rev. Robert A. Watson, M. A. "The Expositor's Bible." New York: A. C. Armstrong and Son. Price \$1.50.

This recent issue of the Expositor's Bible Series has many points of interest and merit. In a very marked degree the writer has entered into the spirit of the time and scenes with which he is engaged. His style is clear and vivid. His knowledge of recent works on these books is fairly up to the times. Three points call for special remarks, (1) The conservative attitude is maintained throughout. The mosaic legislation in its completeness is regarded as having preceded this period and the silence of the literature regarding it, as well as the absence of all signs of its observance, is regarded in the light of a lapse. Some original views are offered e. g. the absence of Judah from Gideon's army is explained from the later supremacy of Judah in religious affairs. Such a supremacy demands a long period of preparation. Therefore at this time she was absorbed in ecclesiastical matters, and "while the northern tribes were suffering and fighting, Judah went her own way enjoying peace and organizing worship" (p 167). The book of Ruth is regarded as having been written in Solomon's time. (2) The fertility of the writer in applications of the material of these two Scriptures to modern life is extraordinary. Some of this work is remarkably well done. Much must be regarded as extravagant and false. The "shibboleth" episode furnishes the occasion for a fierce onslaught upon those popular writers of the present day who lead the very elect to say "shibboleth" along with them, and the author promises before long a "new and resolute sifting at the fords." Manoah and his wife are blamed because nothing is said of their ever having instructed the young Samson in righteousness, purity and mercifulness; they "made the mistake of thinking that moral education and discipline would come naturally." The lion experience of Samson seems specially to have caught the expositor's fancy. The fact that Samson, is said to have kept silence about this little feat points the moral that we talk too much about temptations and their awful power. "We encourage moral weakness and unfaithfulness to duty by exaggerating the force of evil influences." But Samson a little later gets some honey out of the same lion and the Bible states that while he distributed the honey he said nothing about the source whence it came. What deep lesson there lies in this silence the expositor fails to tell us. There is no lesson for us in either statement. The application suggested in the first is merely fanciful. Another equally unusual exposition is the lesson drawn from the circumstance that Boaz permitted Ruth to keep gleaning in his fields and did not amply supply her wants. This significant fact rebukes our modern fashion of helping (a) the poor in this world's goods by lavishing on them our benevolence, and (b) those who would study the Scriptures by pouring into them so much information and spiritual food without their working for it. These lessons may all be good and necessary but it is nonsense to find them in this passage. (3) The author is a rigid puritan and, if we read rightly between the lines, an English nonconformist or a low churchman. He enjoys a sly dig at the Established Church and its errors. He believes that charity, amiability and catholicity are good, yes, admirable, of course, but too often truth, the truth for which our fathers fought, is sacri-

ficed to these purely emotional virtues. We must stand for truth, for doctrine and let these others go. Too many are ready nowadays, to yield to the spirit of the times and ally themselves to the Philistines. This is the time for the resolute stroke like that of Samson, that divides party from party. Our age needs a new divider. We are on altogether too good terms with those Philistines. A writer of our day, with these strong, stern conceptions, finds the Book of Judges, in its pictures both of the the apostasies and the crude revivals which characterized the Israelites of the period, a writing after his own heart. He has produced a useful if, in some respects, an overdrawn and slightly hysterical exposition.

Martineau's Authority in Religion.

The Seat of Authority in Religion. By James Martineau, D. D., LL. D., etc. London and New York: Longmans, Green and Co. Price \$4.50.

This book of Dr. Martineau is a disappointment to the most of those who open its pages. Its style is characterized by all of the author's grace and fervor. But its views are either those with which readers of his previous volumes have become familiar, or those which by their negative character as related to Christianity surprise and disturb those who are accustomed to Dr. Martineau's positive attitude toward religious questions. The work is divided into five books, (1) Authority implied in Religion, where the positions of his "Ethical Theory" and "Study of Religion" are practically synoptized; (2) Authority artificially misplaced, where he attacks the trustworthiness of the Scriptures, especially the Gospels; (3) Divine Authority intermixed with Human Theory, where he discusses natural and revealed religion; (4) Severance of undivine Elements from Christendom, in which the evangelical views of Jesus and his word are opposed; (5) The Divine in the Human, a summing up and statement of the sole authority in Religion, the personal realization of God in the human soul.

Unevangelical writers are laughing openly at orthodox thinkers who have been hailing Dr. Martineau as an ally of evangelical Christianity and taking him to their hearts only to find that he was fundamentally hostile to their dearest ideas. Yet these heterodox writers themselves are constrained to allow that in entering on the work of literary criticism of the Gospels, their champion has left the field in which all acknowledge him a master and has not in all respects succeeded in maintaining his reputation there. The judgment of Dr. Sanday upon this feature of the book, given in a recent issue of an English periodical, is worthy of careful consideration. "To sum up briefly my opinion of Dr. Martineau's book. From the critical side, from which alone I have dealt with it, I honestly do not think it an important book. It is not a book that need be read. To speak quite frankly, it is in my opinion a book which is better left unread. It is what I should call a dangerous book—not at all in the sense that it contains heretical doctrine, for that one is, of course, prepared—but because the attractiveness of its style is out of all proportion to the solidity of its substructure. Dr. Martineau is not only a very skillful writer, but he is also a very confident one; and confidence is apt to be catching. To the student who brings with him a large grain of salt, and who will test each proposition as it arises, and ask what is the ground for the dogmatic assertions which are made so repeatedly as to what is, and what is not, an anachronism at any given time, the book will do no harm: the criticism of it may, in fact, be a good intellectual exercise; though, so far as positive results are concerned, I suspect that he would be much better employed in reading *Types of Ethical Theory* or *A Study of Religion*. But the general reader, who